HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

NO. 26.] FRIDAY MORNING, AUGUST 18, 1809. [VOL. 1.

"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

Remarks on Mr. Merritt's Animadverſions &c. No. 1.

AT the preſent time there is conſiderable ſaid by the *Methodiſts* in this place againſt thoſe who do not believe in their government, and it appears to me that their plan is to overthrow the characters, of thoſe who witneſs againſt them. If their cauſe is juſt, why do they not produce their *cauſe* and bring forth their ſtrong reaſons? Let them prove their government ſcriptural, and then all ſaid againſt it will be proved falſe. What weight will ſuch things as theſe have with thinking men? "*He is a bad man.*" "*I have reaſon to ſuſpect his honeſty.*" "*I think him bad at heart.*" "*Such an one is the worſt character in the world; ſuch an one is bad, and all his adherents are the ſame,*" &c. This is the ſame ſpirit which the enemies of Jeſus poſſeſſed, when they tried to prevent the people from hearing and believing in him; becauſe they ſaid he was mad, and had a Devil;—deceived the people, was a wine bibber;—a friend of Publicans and ſinners. Thoſe things ſaid, did not prove him wicked, nor themſelves juſt.

Mr. Merritt, in his firſt page, charges me with a "*Scurrility* peculiar" to myſelf; and ſays, "you are very aſſuming. Your writings abound with aſſertions; but are deſtitute of arguments. Of our *articles of religion*, you ſay, "There are ſeveral things here contrary to the New Teſtament." Of the doctrine of the *Trinity*,—"This is not true." Of our form of Church government you ſay; "This is exactly oppoſite to goſpel liberty—a yoke of human bondage—antichriſtian government—tyrannical government—man of ſin," and the like. Theſe charges ought to have been proved; but in general you have not attempted to prove them. Did you think Sir, your *bare word* ſufficient to prove all theſe heavy charges? I will follow you in ſome of your aſſertions, and doubt not, if you have candour enough to read, you will be convinced that they are uncharitable and falſe."

This is ſomething of a long text, but we will follow the writer, and ſee what he has done. It is not as I can learn, any crime among the *Methodiſts*, for the miniſters to charge others with falſehood, for ſpeaking againſt the Diſcipline; a crime, for which they turn members out, giving them a recommendation as brethren of good character, &c.

If what I have ſaid is not true, I am ready to take it back, and ſay truth; for this is what I want and would not on any account publiſh any thing to miſrepreſent any perſon or thing.—He ſays theſe are heavy charges; let us ſee if he has cleared the *Methodiſts* of them.

Mr. M. ſays my aſſertions "*are deſtitute of arguments.*" This we will enquire into.

The firſt *charge* Mr. M. undertakes to prove falſe in my review, is what is ſaid concerning the name of that denomination. His words are theſe, (page 4.) "You begin your *charges* with telling us, that "The *name* given to that people in this book, is an Antichriſtian name; *Methodiſt Epiſcopal Church.*" "Antichriſtian ſignifies *againſt Chriſt.* But what is there in this name againſt Chriſt? At moſt it is an innocent name. One who was well qualified to judge in this caſe, informs us it was given, either in alluſion to an ancient ſociety, of Phyſicians who held that all diſeaſes might be cured by a ſpecific method of diet, or elſe by way of reproach to ſome ſtudents at Oxford, who were more exact in the diſtribution of their time and the obſervance of other duties, than the reſt of the ſtudents were. Hence the word *Methodiſt*, as applied to chriſtians, mean ſuch as profeſs to be more ſtrictly evangelical or chriſtlike, than thoſe around them. But this is not enough, it ſeems, "There is no ſuch name in the bible." This i. trifling, and diſcovers a diſpoſition to find fault. The ſubſtance of the thing is there. Has Jeſus Chriſt preſcribed *no method* for us to walk by? If he has, thoſe who walk by it are "Methodiſts." "Epiſcopal." Is not the ſubſtance of this in the Bible? "It means, you ſay, a church ruled by the Biſhop;" and *biſhop* is in the bible, and ſo is the word *church.* Hence the name *Methodiſt Epiſcopal Church*, appears to be truly ſcriptural. By this it appears, that you have diſcovered the ſame want of information and candour with thoſe who firſt gave the name."

I ſhould think that every *Methodiſt* of common ſenſe would be aſhamed to have the public know that any of their denomination are ſo deſtitute of diſcernment, and ſcripture as the one who wrote the above quotation. Look at it a moment. He has followed me in this aſſertion, viz. that "*There is no ſuch name mentioned in the bible.*"

To ſay this, is in his opinion, "uncharitable and falſe." This is what he calls, "*poſitiveneſs* and *ſcurrility.*" Is the man a *fool*, or *liar*, or *intoxicated?* can he be in his right mind? firſt he calls the name, "an innocent name." Second, he ſays it was given either in alluſion to an ancient ſociety of phyſicians, &c. "or elſe by way of reproach to ſome ſtudents at Oxford, who were more exact in the diſtribution of their time, &c. than the reſt of the ſtudents were." He has left the matter undetermined, and we do not know whether the name was given in alluſion to ſome ancient phyſicians, or by way of reproach to ſome of the ſtudents at Oxford. This puts me in mind of a certain man who ſaid his wife would confound the greateſt man in the world in an argument; for when there was no other way to overcome ſhe would ſay, "*it was ſomehow,*" and this no one could diſpute. Mr. M. is certain that the name was given,—"*ſomehow.*" Third, he acknowledges, "there is no ſuch name mentioned in the ſcriptures." To ſay there is no ſuch name in the ſcriptures, he calls "*trifling;*" that is, to tell the truth. For this I am conſidered as making "uncharitable and falſe aſſertions." According to this, how few uncharitable and falſe men there are in the world! how few who are ſo diſpoſed to trifle, by ſaying *that* is not ſcriptural, which is not mentioned, nor intimated in the bible; and which was never heard of till within a few years before the 666, liſt of the names of the beaſt was completed! Fourth, after all this, by calling the New Teſtament *method*,—(a book which they do not regulate or govern their church by) and finding that the word *Epiſcopal* refers to a biſhop, or a church ruled by a *Biſhop*, differing from his brother Sabin, who charged me with uttering falſehoods for ſaying their church was governed by a Biſhop, or Biſhops, and finding the word church in the Bible, he has found that,—"*Methodiſt Epiſcopal Church* appears to be truly ſcriptural," though given perhaps by way of reproach to ſome ſtudents; notwithſtanding the name was never heard of till a few years ago, and then firſt known in the church of Rome, next in England, and laſt of all in America, for aught I know.

It is a curious affair, that all this ſhould be ſcriptural, and yet no ſuch church be ever heard of till the days of *John* and *Charles Weſley.* Fifth, after ſaying all theſe things Mr. M. owns that thoſe who firſt gave them this *truly ſcriptural* name by *way of reproach*, were a ſet of uninformed and uncandid men, when they did it—He ſays, "By this it appears that you have diſcovered the ſame want of information and candour with thoſe who firſt gave the name."

In this way the writer has begun to follow me in ſome of my *aſſertions.* Had Mr. M. found the name Methodiſt, in Acts xi. 26, "And the diſciples were called *Methodiſts* firſt in Antioch," how eaſily he might have proceeded; but inſtead of that, in a round about way he proves *Methodiſt Epiſcopal Church*, in

the ſame way the Mother Church, of man made churches, proves purgatory, from places which ſay nothing about it. "Every mans work ſhall be tried by fire;"—they ſay means the fire of purgatory; hence *purgatory* appears to be "*truly ſcriptural.*"

If the Methodiſts would ſay they are a company of people, banded together by the laws of men, whom they conſider *fathers* and *maſters*, and that they believe *Francis Aſbury* has *knowledge*, *wiſdom*, *juſtice*, and *love*, enough "*To overſee the ſpiritual and temporal buſineſs of the ſocieties*," *in the United States*, and to have the care of the funds, &c. and that his judgment is enough for all the other preachers, ſo that they may follow him, "with a glad mind and will, *his* Godly admonitions, ſubmitting themſelves, to *his* Godly judgment," reverently obeying the chief miniſters, and that the charge and government of the whole is committed to one, or a few; I do not think there would be any more ground to diſpute it, than there is to diſpute whether there are any *Free Maſons* on earth, *Eſſex Junto*, or a ſet of men who are more perplexed with the conduct of one man than with all others in the world, becauſe he is conſtantly expoſing their contradictions to the world. [*The Britiſh Cabinet is much perplexed.*]

Some of the Methodiſt preachers, I have been told, have ſaid Mr. M's. piece was unanſwerable; and that I had let it alone on that account. I confeſs it is not pleaſing to me, to expoſe any man as Mr. M. muſt be expoſed in taking up the things he has ſtated and ſhewing them to the public as they are. If I were not convinced it was my duty, it would be more pleaſing to me to let it be buried without any public *toll*. Theſe few remarks on the name muſt ſuffice. Let us lay aſide theſe party names, and own the name of Chriſt, and no other.

Mr. Jefferſon.

As there has been much ſaid reſpecting Mr. Jefferſon's ideas of Religion, we think it expedient to copy from the Independent Chronicle, of May 28, 1804, the following extracts of letters to, and from him,—that thoſe who read may ſee that he is not the *infidel* he has been repreſented to be by thoſe who wiſh to eſtabliſh an union of *Church* and *State* contrary to the Liberty proclaimed in the Goſpel.

[*The ſentiments contained in the following extract of a letter from* Mr. Jefferson, *evince his independence as a man, his integrity as a politician, and his purity as a chriſtian.*]

Extract of a letter from a Gentleman belonging to the Preſbyterian Church in Philadelphia, to his Friend in New-York.

"Some time ago I forwarded to Mr. Jefferſon, a Copy of the Extracts of our General Aſſembly, to let him ſee the fallacy of the fears of many good people, upon his acceſſion to the Preſidency; that he might ſee that under his Adminiſtration, the Goſpel runs and is glorified. I ſubjoin an Extract from his anſwer to me. His anſwer is dated from Monticello, Auguſt 12, 1803. After friendly communication, he ſays, "I thank you for the Pamphlet. The obloquies with which I have been loaded, by Monarchiſts and Eccleſiaſtics, on the ſubject of Religion, I have ever conſidered as the moſt honorable teſtimony I can expect from them. They evinced their apprehenſion, that I would be an obſtacle to the Alliance between Church and State: which ſome of them avowedly ſought, and more of them ſecretly. Pure Religion, unpolluted by political embraces or political paſſions, will thrive moſt when moſt free; and if it has experienced any benefit from the preſent order of things, it has proceeded from that encouragement which ariſes from a conſciouſneſs, that it is free." &c. &c.

The following extract of a letter from the Preſident of the United States, is affixed as a recommendation, to Propoſals of William Pierce and William Black, of Wilmington, for publiſhing by ſubſcripton. "The Hiſtory of our bleſſed Lord and Saviour Jesus Christ, with the lives of the Holy Apoſtles." It would ſeem that theſe Publiſhers, both of whom are Federaliſts, the firſt a pious Epiſcopal Clergyman, the latter printer of a Federal paper, do not believe the ſtory of Mr. Jefferſon's *Infidelity*.

Extract of a letter from the Preſident of the United States.

"Sir, Washington, *Oct.* 15, 1803.

"Your favor of the 10th. is duly received and I ſubſcribe with pleaſure to the work you propoſe. It comprehends exactly the moſt intereſting period of Chriſtian Hiſtory, and it will be the more intereſting if, as I preſume it does, the plan embraces the object of giving the primitive and earlier opinions entertained: being perſuaded that nothing would place Chriſtianity on ſo firm a baſe as the reducing it ſimply to it's firſt and original principles." I am, &c. Th: JEFFERSON.

"The Rev. Wm. Pryce."

Religious Intelligence.

Revival of religion in Haverhill (Maſs.)

Beloved brother; in compliance with your requeſt, I here give you an account of the glorious work of God in this place.

In the month of May laſt, Elder *John Rand* came here on a viſit, and preached to the people in a very ſingular manner from Pſalms. "call on me in the day of trouble," &c. his ſermon was a mixture of preaching, ſinging, prayer, and advice: and at the cloſe of the meeting he called on all that intended to ſet out anew for heaven to manifeſt it by riſing up; for he ſaid he feared there was more ſaying than doing among profeſſors in general; at which a number aroſe and from that time they commenced mourners in Zion. At another time in a conferance it was aſked who was on the Lords ſide? and about 40 brethren aroſe in renewing covenant with each other to be true to each other, and follow God as dear children, and ſo they continued until July 5th. at which time they had a viſit from Elders *Uriah Smith* & *D. Farnum*. Br. Smith preached from Hab. chap. iii. verſe, 2. "Revive thy work," &c. after ſermon, Br. Farnum prayed ſo very loud and powerful that he awoke the people from their beds, and alarmed the village greatly; from which time the glorious work begun to increaſe, and ſinners began to be awakened and enquired, "what they muſt do to be ſaved." July 9th. Br. Farnum preached, and broke bread to the brethren, and adminiſtered baptiſm to *Br. Moſes How*, at which time convictions began to revive and an awful trembling was ſeen through the whole.

One thing I think proper to remark, viz. whilſt *Br. Farnum* was preaching, he mentioned parents who never warned their children of the dangerous ſtate they were in whilſt "unreconciled to God," at which a certain widow woman, was much alarmed, and when ſhe had retired to her home, ſhe called her two children and told them ſhe muſt pray with them; and as ſoon as ſhe begun to pray, her oldeſt ſon (about 12 years of age) began to cry for mercy, and confeſs his diſobedience to his mother, and his other vices, and ſo continued to do four days, at which time he was converted to the Lord. A very encouraging circumſtance for other parents to go and do likewiſe. It truly appears that ſeveral have been converted in this late revival, and it is ſurely aſtoniſhing to hear thoſe *new born birds of Paradiſe* ſing praiſes to God. I preached among them yeſterday, and laſt evening, and found a remarkable ſolemnity on the minds of the whole audience, and the brethren and ſiſters begin to be like an uniform company of horſes in Pharoah's chariot. The work is certainly increaſing in this place. The Lord grant that it may ſoon ſpread over the whole earth. I am your brother in chriſtian fellowſhip, and in goſpel labours. Farewell.

JOSEPH BOODEY.

Haverhill, July 31ſt, 1809.

Elder E. SMITH, Portſmouth, N. H.

Since receiving the above, we are informed that Elder Farnum baptized ſeven in Haverhill Lords day before laſt, and one the Monday following, and that the number is increaſing who love the unſeen Saviour of ſinners. We alſo hear that Br. Farnum is preaching

in Newburyport, and that there is a ſolemn attention to hear the word of the Lord in that place ;—one has given an evidence of being born again, ſince he has preached there.

Extract of a letter to the Editor, dated, Bradford, (Vt.) July 25, 1809.

DEAR BROTHER

Laſt ſabbath, I attended a very ſolemn meeting ;—The occaſion was this ; an old lady who had lived in rebellion againſt God, *ninety two years*, was awakened by the ſpirit of truth, and when ſhe diſcovered her Chriſtleſs ſituation, her heart was ſwelled with grief : which ſoon became too great to be concealed. She broke out in mournful ſtrains, and this was her language ;—*O how many calls of Gods ſpirit have I ſlighted! How many goſpel ſermons, exhortations, and prayers have I rejected! And now I muſt go down to the grave without God, and without hope!*" Theſe words ſhe uttered while wringing her hands, groaning and beſeeching the children of God to pray for her. At length the Lord who pities the needy, and him that hath no helper, had mercy on her ſoul ; her ſighs were turned into ſongs, and ſhe ſpoke forth the praiſes of her deliverer ; while both ſaints and ſinners were convinced that God had wrought wonders for her in her declining years. She ſoon manifeſted a deſire to follow her Lord down the banks of Jordan ;-agreeable to her requeſt, Elder *Iſaac Hall* adminiſtered the ordinance laſt ſabbath. The aſſembly which collected on this occaſion was numerous, candid, and ſolemn. A weighty, and powerful ſermon was delivered, from Acts, " Then they that gladly received his word were baptized," &c. The people behaved with decency at the water, and appeared ſtruck with admiration to ſee the dear old lady with pleaſure ſubmitting to her Lord's command.

May the Lord carry on his work, until all ages, claſſes, ranks, and degrees, are ſubject to his will !

This from your friend and well wiſher.

Meeting at Pittsfield, (N. H.) Auguſt 5th and 6th. 1809.

This meeting was appointed by ſome of the *freewill miniſters ;* and was deſigned as a meeting of the diſciples of Chriſt, without any regard to the common party diſtinctions which have ſo long ſeparated thoſe the Lord has united. It was ſomething ſo different from what the greater part of the people in that quarter had been acquainted with, that the news of its appointment made no ſmall ſtir. Some cried one thing, and ſome another ; while many of the thinking were frequently aſking what the meeting was for.

I believe the *miniſter* of the the town was the cauſe of a great part of the needleſs, and unprofitable noiſe, which was made previous to the time of meeting. He is a kind of *Calviniſtic Baptiſt Congregationaliſt*. As near as I can learn, he is a *Calviniſt* through ignorance ; a *Baptiſt* for want of further information ;—and a *Congregationaliſt*, on account of his *hire ;* being upon the *hireling plan*. His conduct previous to the meeting, proved him an *hireling*, who, ſeeing or hearing that what he called a *Wolf*, or *Deiſt*, was coming, fled, according to what Chriſt ſaid of ſuch. Some other things concerning this ſingular man, will be omitted until a future time, and ſhould this ſtatement be incorrect ; it will be attended too hereafter.

On Saturday morning the Elders and brethren begun to meet from different directions. There were about *twelve miniſters* of different denominations ;—One *Baptiſt miniſter ;* three who belonged to the *Chriſtian Church* in Portſmouth ; who were contented, with being conſidered *miniſters of Chriſt*, without the addition of *Baptiſt* or *Freewiller*. Before there was any preaching, the *Baptiſt miniſter* and one of the *Freewill miniſters*, told the aſſembly the deſign of the meeting ; viz. that all *party diſtinctions*, of names and other things, were to be laid aſide for two days ; and that they all meant to conſider themſelves *Chriſtians*, and to endeavour to worſhip God in ſpirit and in truth ; and that there was equal liberty for the whole, ſo that each brother and ſiſter, had an opportunity to free their minds in preaching, exhortation, prayer, and ſinging, which was the buſineſs of the meeting. In this way, all the miniſters were at once united ; by laying aſide *party names, rules*, and *party ſpirit*. At hearing this, my heart leaped for joy ;—now thought I, the watchmen ſee eye to eye ; for they look to Jeſus ; but how ſoon my joy decayed, when I thought this union was mentioned to be for two days ; perhaps however, this may be a prelude to an union of longer duration. On that day there were two ſermons delivered, and many warm exhortations, and fervent prayers, from male and female. There was no diviſion, contention, nor ſtrife, among the whole, we lived in love and peace, " and the God of love and peace was with us." On Lords-day, the aſſembly was much larger, than the day before ; a general ſolemnity appeared on the countenances of almoſt every perſon preſent, and it appeared evident that there reigned in the hearts of the miniſters, and others, an ardent deſire that ſinners might be converted to God, and ſaints united in love forever. After a long meeting through almoſt the whole day, the brethren and others parted in peace, with an evidence that God was among us of a truth. A meeting was held in the evening, where a goodly number ſat together in an heavenly place in Chriſt Jeſus. Such meetings ſerve to remove prejudice ;—Shew us how far we are agreed ; and are an happy prelude of that glorious meeting, where all the lovers of Jeſus ſhall ere long meet in *eternal union*.

Baptiſm in Stratham.

Laſt week on Wedneſday, Elder LEVET and ſeveral Brethren, met at Br. Brown's in Stratham, where ten gave the reaſon of their hope in Chriſt, to the general ſatisfaction of thoſe who heard. On Thurſday, a meeting was held in the Congregational meeting-houſe, a brother from New-Brunſwick, in the King's dominion, preached a ſolemn weighty ſermon to a large and attentive aſſembly ; after ſeveral exhortations, the people repaired to the bank of Exeter river, about one mile, and there Elder Levet baptized *nine*, who with the other brethren, after ſinging and praying, went on their way rejoicing.

Lord increaſe this glorious work. AMEN.

ORDAINED,-In *Portſmouth, N. H.* on Lord's day, Auguſt 12, JOHN FAY, of *New-Brunſwick*, to the work of the MINISTRY according to the New Teſtament, having previouſly been received as a member of the Church of Chriſt in that place ; being recommended by one of the Judges of the Court of Common Pleas, of *Saint George's, County of Charlotte, New-Brunſwick*,—By Elder *Edward Manning*, of *Cornwallis, Nova-Scotia*, and other Brethren. The Elders who aſſiſted in ordaining him, were, *Joſeph Boodey, Samuel Rand*, and *Elias Smith*. Our brethren may expect in a future Number, to ſee a ſhort account of his converſion, & call to preach, with the recommendations referred too in this paper.

AN ADDRESS TO THE *Different Religious Societies, on the ſacred import of the Chriſtian Name.*

WE have received a ſmall, but valuable work, from one of our Brethren in Virginia, giving the reaſon why the followers of CHRIST ſhould be called CHRISTIANS ; and alſo a deſcription of *Partyiſm*, as it reſpects *names* and *rules*, which we think will be read with pleaſure by many.

He ſhews in the following particulars, why the name CHRISTIAN ought to be *received*, and all others *rejected :*

1. Becauſe the name is ſignificant, the interpretation being *anointed ones :* for the word *Chriſt* ſignifies *anointed*. Is. 61. 1. *The Lord hath anointed me*, &c. Pſal. 105. 15. *Touch not mine annointed*, that is, *mine unnointed people*.

2. Becauſe the ſcriptures favor that as the name moſt proper for the church. It was given by divine authority, and who will diſpute the reaſon, and propriety of it ? Paul almoſt perſuaded Agrippa, as himſelf ac-

knowledged, to become a Chriſtian. Acts 26. 28. *Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.* Paul was deſirous, not only that the King ſhould become a Chriſtian, but all who heard him; *would to God that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds*, v. 29. Peter calls the followers of Jeſus by the ſame name. 1 Pet. iv. 16. This appears to be the name alluded to in Eph. iii. 15, the name by *which the whole family in Heaven and earth is named.*

3. The church of Chriſt is one body, and one name is enough for the ſame body. He that changes his name has generally a deſign in it. Paul was pointedly oppoſed to the appellation of any other name to the church. See his firſt epiſtle to the church at Corinth, chapter firſt and third. The Corinthians were ſatisfied to be called *chriſtians*, and nothing elſe; but ſome wiſhed to be called Paulites, after Paul; ſome Apolloſites, after Apollos; and ſome Cephaſites, after Cephas. As in theſe days ſome are vain enough to profeſs themſelves Calviniſts, after Calvin; Lutherans, after Luther—Arminians, after Arminius &c.* This is improper, unleſs their religion, be human, not divine—ſpringing from men, not from God. Had Paul encouraged ſuch a ſpirit among the Corinthians, and others, where he preached, there might ſoon have been as many parties among them as there were miniſters; and he being the greateſt, might haye triumphed over the reſt; as many are now attempting to do. But his noble ſoul, abhorring the idea, endeavoured to nip the poiſonous weed in the bud, by telling them they were *carnal;* and urging theſe pungent queſtions, *Is Chriſt divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? Who then is Paul, and who is Apollos, but miniſters by whom ye believed?*

* We hear, indeed ſome of the controverſal writers apologize for the uſe they make of theſe names, that it is only to prevent circumlocution, But it is eaſy to ſee that they are often uſed as terms of reproach. Thus to the Arminians, the name Calviniſts, and to the Calviniſts, the name Arminians, is a name of reproach. And to the ſticklers for partyiſm, theſe terms, while they exiſt, will be eſteemed a ſufficient proof of error.

[TO BE CONTINUED.]

TO SUBSCRIBERS.

Friends and Brethren:—

THIS compleats the numbers for one year. It has been my ſtudy to make the HERALD, as uſeful, as was in my power, according to my ability. Had ſome perſon more capable undertaken, without doubt it would have been more uſeful to thoſe who have encouraged it. The number of ſubſcribers is greater than what was expected in ſo ſhort a time, under exiſting circumſtances. Some things have appeared, which were not ſo wiſely expreſſed as might be, were they to be publiſhed again; but this I am certain of, that at the time they were written, it was the beſt I then knew.—Some of the ſubſcribers have noticed them to me in a friendly manner, and they have my thanks for the ſame. The ſhort deſcription of civil and religious Liberty, ſtill appears to me juſt, and rational. The accounts of revivals of Religion given in different numbers, from different parts of the world, and from different denominations, have certainly been a comfort to thouſands who have heard from different parts through this medium. I am more and more convinced that ſuch a work may become extenſively uſeful, if conducted with propriety; and hope to this end, that the friends of civil and religious liberty, will take pains to forward things of this kind, (poſt paid) to the Editor, that they may be known abroad. Some good pieces have been ſent on, which would have been publiſhed, before now, had they not been too lengthy for ſo ſmall a paper. *Short pieces and numerous are the moſt convenient.*

The ſubjects taken up in this paper, are not yet exhauſted, nor am I weary in preparing them for the preſs. Notwithſtanding the convulſions among the nations, and the diviſions among *party* denominations, the proſpect before us is glorious, as followers of the Lamb. The glorious Liberty of the Children of God, is at hand, when they ſhall be redeemed from the bondage of corruption. Many who read this paper, I never ſaw, and never expect to ſee, in this life; but hope to meet many of them at laſt, no more to part.

The encouragement of the friends of *civil* and *religious* Liberty given by ſubſcribing for this work, I thankfully acknowledge, and according to cuſtom, in ſuch caſes, ſtill wiſh a continuance of the ſame favour; and thus cloſe the year, hoping that in the year to come we ſhall believe, and ſee greater things than theſe, and at laſt meet in the coming world, to enjoy bleſt IMMORTALITY forever.

I am your friend and ſervant, in the truth,
ELIAS SMITH.

AGENTS, to whom application may be made for the HERALD.

As this compleats the number for one year, the AGENTS are here inſerted, that each one may know where to pay the MONEY, now due for the year paſt.

DANIEL P. DROWN, *Principal Agent, Portſmouth, N. H.*
Thomas Mickel, *Boſton, No. 42, Prince Street.*
Hoſea Dodge, *Charleſtown, Maſs.*
Samuel Andrews, *Salem, Maſs.*
John Chever, 3rd. *Manchester, Maſs.*
Thomas M. Burnham, *Chebacco, Maſs.*
Nathaniel Webſter, *Saliſbury, Maſs.*
Daniel Teukſbury, *Saliſbury, Maſs.*
Amos Bradley, P. M. *Freetown, Maſs.*
William Rounſewell, Eſqr. *Freetown, Maſs.*
Ebenezer Pierce, Eſqr. *Freetown, Maſs.*
Obed Kempton, *New Bedford, Maſs.*
Wm. Maſon, *Swanzey, Maſs.*
Elder Ebenezer Eaſty, *Taunton, Maſs.*
Job Cook, jr. *Portſmouth, R. I.*
Richard Waiſtcoat, *Rehobath, Maſs.*
Richard Libbey, *Alexandria, Virginia.*
Jonathan Foſter, *Winchester, Vir.*
Elder Barnabas Bates, *Barnſtable, Maſs.*
Joſiah Wills, *Smithfield, Iſle of Weight County, Vir.*
Edward Arnold, *Suffolk, Nanſemond County, Vir.*
Jacob Lord, *Haverhill, Maſs.*
Charles Norris, *Exeter, N. H.*
Joſeph Smith, *Berwick, Maine.*
Stephen Demerit, *Madbury, N. H.*
John Cutts, *Dover, N. H.*
Elder Moſes Safford, *Kittery, Maine.*
Samuel Junkins, *York, Maine.*
Lewis Marſton, *Monmouth, Maine.*
Samuel Jackſon, *Portland, Maine.*
Daniel N. Dole, *Wiſcaſſett, Maine.*
Elder Moſes H. Rollins, *Hallowell, Maine.*
Ichabod Norton, *Farmington, Maine.*
John Burgin, Eſqr, *Eaſtport, Maine.*
Henry Froſt, *Waterville, Maine.*
William Hobbs, *Wells, Maine.*
Theodore Coffin, *Hampton, N. H.*
Jeremiah Colcord, *Newmarket, N. H.*
David Chapman, Jr. (*Lamprey-river*) *Newmarket.*
Hall Burgin, Eſq. *Allenſtown, N. H.*
Richard Ranſom, Jr. *Woodſtock, Vermont.*
John Makinzie, *Woodſtock, Vermont.*
John Shepard, Eſq. *Gilmantown, N. H.*
Iſaac Bean, *Gilmantown, N. H.*
Joshua Horr, *Moultonborough, N. H.*
Jonathan Robbins, Eſq. P. M. *Plymouth, N. H.*
Wm. Plummer, Eſqr. P. M. *Epping, N. H.*
Elder Wm. Ramzey, *Randolph, Vt.*
Joſeph Couch, *Boſcawen, N. H.*
Lewis Bailey, *Hopkinton, N. H.*
John Flanders, *Bradford, Vt.*

N. B. It is the requeſt of the *Editor*, that each ſubſcriber would forward to the *Agents*, or to Daniel P. Drown, what remains due for the year paſt, and that the Agents would ſend on by mail, or otherwiſe, what Money is collected as faſt as is convenient; as the expence of Paper and Printing is conſiderable, and the work cannot be continued without.

All who ſubſcribe, will remember that the conditions are 50 cents in advance, which means 50 cents, when they ſubſcribe, and 50 cents every ſix months. Thoſe who wiſh to have the whole from the firſt number, are requeſted, to mention it when they ſend their names; if this is not mentioned, the Papers will be ſent only from September 1, 1809.—All who ſubſcribe the ſecond year, are expected to take them from the above date, unleſs they write to the contrary.

THE HERALD
IS PUBLISHED IN
PORTSMOUTH, N. H.
EVERY OTHER FRIDAY MORNING,
BY ELIAS SMITH,
At his Houſe near Vaughan-ſtreet, one door Eaſt of the Bath Houſe.
AT ONE DOLLAR PER YEAR.

[Postage paid by Subscribers.] Fifty cents in advance. Punctually forwarded to any part of the UNITED STATES where conveyance is practicable.